582 marriage was preferred, it was not required, be-
178 cause the boy could also marry a girl of an en-
614 tirely different group from his mother's, for
835 example, Belepe Lolong A or Waktukang.

Nowadays, the easiest thing to do is merely to disregard the mother's brother's daughter stuff, as this requires care in observing that the relative must be at least a third cousin, and they marry in one of the other allowed groups. This is the leeway that the traditional system allows. When it is a question of close figuring, Roy says that they usually ask the priest to settle the situation for them. A good case of this was with the guru's son, who is now in Makassar. He was in love with a Belemang girl, but this was the ama of his grandmother, and the girl was his mother's brother's daughter--cousin via his grandmother, i.e., only a third degree relative. Therefore Roy went to the priest, and the latter (I suspect they are always indulgent in this matter if it is not a first cousin) said that if they were that desperate he would give a special dispensation (he uses a word for this that sounds like isin, but I must ask about this) (idjing). And so the boy was married. The way to do this correctly is for the boy to marry his mother's mother's mother's brother's son's son's son's daughter. This is via the great grandparental generation. Note that it has to go up via women and down via men. This works out all right if one notes that under the mother's brother's daughter rule this brings the proper amas into the relationship (I may be wrong on this and must check on it later).

582 I was much impressed when he said that there
835 is a good reason for the Catholic rule. I had
827 tried to say that it is not in the Bible and
177 that Protestantism had not worked out this rule and yet they were Christians too, that the ancestors thought it was all right and indeed de-

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582 sirable and that for hundreds of years the folk
835 had been doing this sort of thing (first cousin
827 marriages) without any ill effects, to counter
179 his saying that first cousin marriages caused poor offspring, for example, feeble-mindedness. He took this barrage with polite resignation, but said that he had seen plenty of bad cases of close inmarriage children. The probability is that there is some inbreeding chance of recessives coming out, at least enough to use this argument of rationalization, and surely the priests have played up this "scientific" justification. It is interesting, however, that he uses the pseudo-rational explanation and not the appeal to divine authority, which would at once raise the issue of the wrongness of a strong pagan rule.

562 The next day, our last, was a half day, as
887 I had to get to Maumere in order to get Kattenburg on the place to Makassar. At the end of the session we had lunch with the two guru, and the younger daughter served. Then I found out that in every house the oldest woman is the nu'a luka rumah tangga, paralleling the ritual functions for the women of the nu'a luka suku and the nu'a luka ama. The mother is in Makassar, and the eldest daughter is in the hospital, so this one acted as the server. The nu'a luka is important here, as she directs everything in regard to cooking and eating and also for caring for small animals, weaving, etc. She is the household manager. In this poor area food division is especially important.

127 I looked up the 1930 census material in the report of the Controleur then and found the following: